TOWN & COUNTRY CHURCH

Contents

- The Work in the Great Plains Area by the Rev. Richard K. Smith Page 3
- Reports from the Field by Dr. Richard O. Comfort Page 5
- Communicating the Gospel by Clyde N. Rogers Page 6
- Southern Appalachian Studies and the Rural Mountain Church—Progress of Studies by Dr. W. D. Weatherford Page 7
- In-service Training Opportunities for Town and Country Pastors at Land-Grant Colleges by Phillip F. Aylesworth Page 11
- In-service Training for the Town and Country Pastor by Dr. Rockwell C. Smith Page 13
- In-service Training as Seen by a Denominational Executive by the Rev. Shirley E. Greene Page 14
- List of In-Service Training Sessions

No. 149
March, 1960

Photo by [illegible]

HOLBROOK PACIFIC SCHOOL OF RELIGION

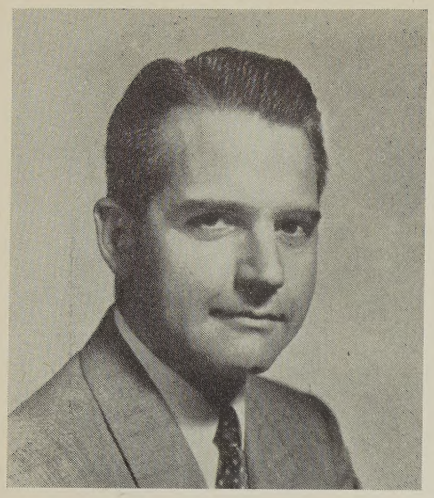
In This Issue

• This issue of TOWN AND COUNTRY CHURCH will present some of the current opportunities that face the Church in the U. S. A. Under the Department of Town and Country Church, several different emphases have been made during the past years. In this issue, we are presenting a summary of the work that has been done in four areas.

For several years, the Department has been concerned about the needs of people living in the partially populated areas of the Great Plains section. A series of conferences has been held in which persons from the area have come together to discuss different aspects of the needs that have been discovered. Our recent concern in this area started with a conference in Bismarck, North Dakota, in 1955. The primary concern of this conference was to share ideas about methods of ministering to people in the area. A second conference was held in Billings, Montana, in 1956, at which time we considered the nature and the origin and its particular characteristics and problems. The third conference was held in Denver, Colorado, in 1959, and Richard Smith in his article will describe the program and workings of this conference. In addition to these conferences, there was a series of county-wide experimental pilot projects which have attempted to work on the great need for planning and adjustment by church groups in the sparcely populated areas. These experimental projects were reported to the 1959 conference and there will be some brief summaries given in this issue.

During recent convocations and other Town and Country meetings, we have been concerned with how the pastor can more adequately communicate the gospel to the people with whom he lives and works. With the tremendous increase in radio and TV opportunities for town and country areas, it is increasingly important that the ministry be aware of the needs and opportunities that

(Continued on Page 2)



Our Guest Editor

RICHARD O. COMFORT

• We are grateful to the Rev. Richard O. Comfort for serving as guest editor for this issue of TOWN AND COUNTRY CHURCH. Dr. Comfort was recently appointed to the executive staff by the Board of Agricultural Missions, Inc. and the Rural Missions Co-operating Committee. Although Dr. Comfort is more directly concerned with the village church and community services, he also is associated with the general program of Agricultural Missions, Inc., and serves as a staff secretary for the Rural Missions Co-operating Committee, a unit of the Division of Foreign Missions of the National Council of Churches.

From 1948 to 1950 Dr. Comfort served as dean of the Warren H. Wilson Institute of Rural Church Work, Warren Wilson College. He taught in Dubuque Theological Seminary and assisted in the supervision of student field work from 1950 to 1953.

In 1956 Dr. Comfort became executive director for Town and Country Church Work in the Division of Home Missions of the National Council of Churches.

Dr. Comfort is a minister of the United Presbyterian Church, USA. He is married and has four children. His coming to Agricultural Missions, Inc., reflects the marked growth of church interest in a more adequate program of services among village peoples.

In This Issue

(Continued from Page 1)

are now available for him to use in his basic task of sharing the Good News. The Rev. Clyde Rogers of the Department of Town and Country Church of the Ohio Council of Churches is sharing with us his recent experiences in a conference at which town and country ministers asked these same very significant questions about the problems that they face in communicating the gospel. The experience of this conference was a very searching one and proved to be most helpful.

For many years, the Division of Home Missions and its predecessor, the Home Missions Council of North America, has had a great concern for the needs of people living in the Southern Appalachian area. The Southern Appalachian Studies grew out of a conference held in 1959, at Berea College with representatives of eight denominations present. The group discovered that it did not have sufficient data available about the area upon which to base a forward-looking program. This led to an approach to the Ford Foundation for some financial assistance for the project. In the September, 1959 issue of TOWN AND COUNTRY CHURCH, Dr. W. D. Weatherford of Berea College describes the origin and purpose of the Southern Appalachian Studies. In the same issue, Dr. Earl D. C. Brewer has an article describing the research in religion in the Southern Appalachians. The purpose of the article by Dr. Brewer is to suggest some specific challenges that are coming to the churches as a result of his research in the total study. It is important that the co-operating denominations in the area begin now to consider the implications of this study for their own work. It is exceedingly important that the churches utilize the findings of this basic research program so that they will be able to take advantage of the new information that has been discovered and wisely use it in their program planning for the area in the future.

For many years, the Department of Town and Country Church has been concerned with the various types of in-service training that is offered to town and country pastors. Throughout this long history of interest, the Department has co-operated with many land-grant colleges in helping provide adequate in-service training opportunities for the ministers in their respective states. In recent years, the denominations have increased their interest in this area and have established in many cases their own in-service training programs. In 1958, a conference held in Rye, New York, brought together people who were concerned with in-service training. A look at its history was taken. Dr. Glen Trimble of the Bureau of Research and Survey reported on some studies that he had made and some plans were made as we looked to the future. Copies of this study are available by writing to the Department of Town and Country Church.

It is hoped that by lifting up these current opportunities and describing what the Department of Town and Country Church of the National Council of Churches is doing to meet them, that this issue of TOWN AND COUNTRY CHURCH will help us all see these opportunities and have a sense of participation in meeting them.

Take Time

Take time TO THINK...
It is the source of power.

Take time TO PLAY...
It is the secret of perpetual youth.

Take time TO READ...
It is the fountain of wisdom.

Take time TO PRAY...
It is the greatest power on earth.

Take time TO LOVE AND BE LOVED...
It is a God-given privilege.

Take time TO BE FRIENDLY...
It is the road to happiness.

Take time TO LAUGH...
It is the music of the soul.

Take time TO GIVE...
It is too short a day to be selfish.

Take time TO WORK...
It is the price of success.

The Work in the Great Plains Area

BY RICHARD K. SMITH

• With so much attention these days focused on "population explosions" and upheaval, it is easy to lose sight of and concern for those who live in areas which are declining or static. This is especially true for those places which are classified as "sparsely populated."

Last November, a group of seventy church men and women gathered in Rapid City, South Dakota, to hear of some "ventures in a cooperative approach to churching the sparsely populated areas of the Northern Great Plains." The conference highlighted progress reports on the efforts of churches in selected counties in four states to study and develop ways of reaching the unchurched for Christ.

The Problem

What are the problems of ministering to a congregation where the population density is only two and one-half persons per square mile? How can co-operative work be developed where denominational loyalties are fused with family loyalties or reflect the division of a community over school consolidation? What type of an approach is effective where the family ranch is being replaced by the gang-line cowhand of a large corporation? Who are the unreached? Where do they live? This is the type of question which the committees have been facing and for which answers are being tested.

Some Observations

The main purpose of the conference was to hear the preliminary reports on the studies in this six-state area. Only four were at the point where they were ready to share their findings. Even these were too tentative to be able to give any "tested findings." Several observations can be made, however:

1. There is a real interest in strengthening the ministry of the church in this area on all levels—local, state, and national.

2. The task of an adequate ministry to the Great Plains area demands a *co-operative approach.* Even if our theology lacks the imperative to bring us together, sociology and stewardship underscore its urgency in this area.

3. A *regional consideration* of problems and opportunities tying state to state and urban to rural is essential. This area needs a unified approach.

4. The *limited resources* of the Northern Great Plains which have been devoted to the church needed to be deployed with even a greater strategy, but beyond this they will need to be supplimented by denomination and interdenominational agencies.

5. The nature of this region, necessitates special *creative program development.* Churches currently see their ministry expressed in a program similar to other sections of the United States. As one man expressed it, "the church thinks it must *just* run a little harder" because it has greater distances to cover. Basically what is needed are new and creative approaches and the freedom not to conform to programs conceived for urban communities.

6. This is a *valid ministry* and a *continuing concern* of the total Church. Even among those serving in sparsely populated areas, there is a suspicion of "smallness." Those serving two churches often resent the time they must take away from the larger congregation. The town churches likewise do not want to share their ministers with those of another congregation.

7. Always there is the haunting conclusion that a narrowly defined and *negative denominationalism* is militating against a more adequate ministry to this area. Often the local congregations place the blame on the "denominations." Often it is the local congregation that will not listen to any attempts to minister through a pattern or organization other than the existing one.

8. The church must work with *other agencies* at work in this area such as the land grant college and the Central Plains Agricultural Council.

Co-operative Approach Not New

A co-operative approach by the church is not new in the Great Plains. In 1919, Montana was the first state to accept the Every-Community Service endeavor. This was a plan to give to "every last community in the State so that the gospel of Jesus Christ would not only be faithfully proclaimed in it but also diligently instilled into every phase of community life." An extensive conference and survey were conducted. "Every detail of Protestant work was put under a microscope, and the weakness—lack of trained missionary pastors, too extensive circuits, competitive situations—were laid bare. Plans for the improvement of the work were effected. . . ."[1]

Even more recently, two conferences were held which were designed to strengthen the work of the church. The first was held in Bismarck, North Dakota, in November of 1955, and the second at Billings, Montana, in November of 1957. Dr. Richard Comfort summarized the purpose of these two gatherings as follows:

1. To recognize the work that has already been done in studying the needs of the churches and people in the sparsely populated areas.

THE REV. RICHARD K. SMITH is associate secretary to the Department of Town and Country Church of the United Presbyterian Church in the U.S.A.

[1] Handy, Robert T., *We Witness Together,* p. 76. Friendship Press, New York, 1956.

(*Continued on Page* 4)

(*Continued from Page 3*)

2. To make a beginning on the task of assembling facts on the problems in the area.

3. To share with each other ways in which we are presently ministering to people in the area. To discuss some of the special problems of the area as distance, mobility, climate, and the need for new ways of working through the church.

4. To develop a new interdenominational strategy for the area. To do this we must:

a. Develop long range goals
b. Marshal our resources to work on the problems
c. Agree on specific interdenominational plans of work
d. Provide for a continuing committee for work and evaluation

The Area of Concern

The northern Great Plains area comprises parts of six states. It does not include all of any of these states and does not coincide with state boundaries. The concern of these conferences, however, has never been confined strictly to the Plains area. It has always encompassed the needs of people in areas of "sparse population." The indefinable bounds of our concern have made it difficult to utilize the resources of state governments and state land-grant colleges. State councils have by their very nature limited their programs to within their boundaries. Ecclesiastical conferences and jurisdictions have followed many different patterns meaning that it has been impossible to bring the strength of the church to bear on the common problems of this ministry. It has been for this reason that the Town and Country Department of the National Council of Churches has instituted the three conferences which have been held.

Some Characteristics of the Area

Without attempting to give a complete socio-economic picture of this area, it is important to note the following characteristics:

1. The population is "sparse," and with the trend toward larger farms it is getting "sparser."

2. There are few cities, making the area dependent upon urban centers outside the region for its markets and its sources of manufactured needs.

3. Rainfall is relatively light. Summer temperatures are high. When rainfall is lighter than usual, especially during the summer, there is drought. Drought usually visits some part of the Plain almost every year. About once every twenty years there is an extended drought with its attendant problems and hardships.

4. The area is heavily dependent upon agriculture.

5. Distances are great and transportation (especially north-south interstate travel) is limited.

6. Because of limited population, those services which are available are expensive. Education, civil government, and roads cost more per capita. Isolation hampers community activities.

7. Their churches are predominantly small numerically with a great deal of denominational overlap and even competition.

Some Denominational Approaches

In addition to these three conferences on "The Northern Great Plains" regions, at least two denominations have held meetings on the work of the church in this area. The "space conference" (pre-Sputnik variety) held by the Congregational Christian Church studied the problems of distance in the program of the church. The National Lutheran Council sponsored a special study of the Lutheran Church in the Upper Great Plains. Other studies, such as the Evangelical and Reformed Church review of trends in their churches over a twenty-year period, have also contributed to a better ministry. All of this material has been shared freely with other denominations.

There have been several attempts to develop unique approaches which took into full consideration the special problems, opportunities, and need of these several states. Through the air-borne services of the Rev. Charles Lee, the Congregationalists have attempted to strengthen their local congregations in a continuing program of evangelism. The Methodist, United Presbyterian, and Episcopalians have all employed the use of a mobile-type ministry reaching into areas too small to support a full-time ministry. The Presbyterians have experimented with an "area" church which encompassed several widely scattered communities and united them in one stronger church body. There are several pastors who make use of an airplane to "whittle down" the time given to traveling the long distances. The itinerate ministry of a former day takes on new dimensions as the "electronic circuit-rider" reaches into homes every week through the use of radio. A notable example of this is the Rev. Ralph Chamberlain, Presbyterian Sunday school missionary in the sand hills of Nebraska.

Possible Developments

Each of the three conferences, Bismarck, Billings, and Rapid City, has urged the establishment of an interdenominational-interstate continuing committee that would maintain the interests of this area and provide for an approach to the "churching" of this area on a regional basis. The Rapid City conference committee took definite action, referring this request to the Home Missions Division of the National Council of Churches. Following the Billings conference, a committee was established which has developed plans up to the present. Dr. Wesley Tennis of North Dakota, served as chairman with the following members: Bishop Conrad Gesner, South Dakota; Roy E. Jones, Nebraska; Jack Kelly, Montana; John Schnakenberg, then Wyoming; Edward L. Whittemore, Colorado; William Davidson, Dick Smith, and Richard Comfort, New York.

At the present time, Dr. Jon Regier, Executive Secretary, is writing a group of about twenty representing the state council of churches within these six states together with representation from the Committee on Management of the Town and Country Department to meet in Caspar, Wyoming, on May 4-5 to establish a regional interstate committee to strengthen the work of the church in the Northern Great Plains.

Town & Country Church

Published monthly (except June, July, August) by the Department of Town and Country Church, Division of Home Missions, the National Council of the Churches of Christ in the U.S.A.

20c a copy; $1.50 a Year

Publication Office: Tenth and Scull Streets, Lebanon, Pa.

Editorial Office: The Town and Country Church, NCC, 475 Riverside Drive, New York 10, N. Y.

Entered as second class matter at the Post Office at Lebanon, Pa., under the Act of March 3, 1879.

WILLIAM A. CARHART
Editor

BARBARA UNIKER
Assistant Editor

RICHARD O. COMFORT
Guest Editor

Advisory Committee

BENSON Y. LANDIS

MARK RICH

E. W. MUELLER

Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Reports from the Field

BY DR. RICHARD O. COMFORT

• The Rev. Richard K. Smith has described the continued interest that the Department of Town and Country Church has had over a period of years in the work being done in the Northern Great Plains area.

After many conferences had been held in the area, it was decided that six state pilot projects should be attempted which would be carried out on a county-wide basis and would involve the elements of both study and action. Each of the state councils of churches in Colorado, Montana, Nebraska, North Dakota, South Dakota, and Wyoming agreed to cooperate in this program. A list of suggestions was sent to each of the county leaders for their guidance in making this study. The approach was to include not only the gathering of certain information about the social and economic conditions in the county, but also an analysis of the church situation, including the nonchurch population group.

Following the study portion of the program, it was within the total plan to develop an action project which would help the churches, on an interdenominational basis, to strengthen their program and to develop an evangelistic emphasis that would enable the churches to meet the needs of those who have not professed their faith. Obviously this is a long-range program and at the November 10-12, 1959 meeting, held in Rapid City, South Dakota, reports of progress were made concerning several of the projects. In reflecting upon reports that have been made to this time, it has been suggested that the conference had great significance for those who met together. New questions were asked and a genuine feeling of an ecumenical approach to our common work was established. It is recognized that only a start has been made in the long-range fundamental readjustment of churches to their changing rural communities. The reports that were presented were a start in creating a feeling of ecumenicity in which the denominational executives and the laity trust one another as they work together.

Part of the problem revealed at the conference was the necessity for some full-time staff persons to follow through in the states where this adjustment is greatly needed. This staff, which will be from the state councils, is needed to extend the process started by the projects which were reported upon. The volunteer leadership of parish ministers cannot carry the process in many places where this kind of help is needed.

It was recognized at the conference that rethinking denominational strategy in a community requires church self-study, education of the laity, community census, denominational executive consultation, and encouragement of guidance of the local ministers involved. There is need for one person who can fix the resources of the allies of the churches as they rethink their opportunity to serve the needs of these scattered population groups.

It seems obvious that many who participated in the consultation had not grasped the significance of Dr. Karl Karenzel's basic thesis in his book, *The Great Plains in Transition*. He believes that we need to adapt the structures and programs of the social institutions in the Great Plains to meet the economic and social problems faced in this area. He also believes that we cannot superimpose on the area a pattern of churchmanship that has developed in the humid East.

There is need to apply the ideas expressed in the earlier conference in the Great Plains to the pilot-county projects as they continue to develop. It is quite apparent that there is a need to rethink the kind of approach that is effective to sparsely populated people while we at the same time, as denominations, readjust to the communities.

In looking forward to the continu-

(*Continued on Page* 6)

(Continued from Page 5)

ance of these projects, it has been suggested that we keep in mind certain ideas.

Some of the reports seem to lack a really creative approach to the problems which are unique to the Southern Great Plains. Therefore, we need to ask questions that are quite pertinent to the particular problems that are faced by those serving the needs of people living in that part of the country.

From the very beginning it was hoped that the studies would involve a representative committee from each county and would use a self-study process. From the reports given there was some indication that so far this project has been largely a "preacher project." Therefore, it is important to be sure that many laymen are participating in the work.

The third idea has come from the conference suggesting that we be sure not to overlook many available resources to the county or state which can help in understanding the characteristics of the county. Many land-grant colleges have conducted studies in counties which would be most helpful as background information.

It is recognized that the easiest part of the program is to gather the obvious statistics and information about the people in the county, their characteristics and their problems. The more difficult part is to study these findings enough to come up with a creative list of suggestions which will enable the church, from an interdenominational point of view, to most effectively meet the needs of people living in the area. Unless this is accomplished, there is not much point in undertaking the entire process.

It has been discovered too often that studies are fine, but that they are at times an end in themselves rather than a means to the end of enabling the church to do an imaginative and creative task in serving the entire community and county. If the continuing results of this program can point the way for other sections of the country, the Great Plains will be making a great contribution to the whole town-and-country movement.

Communicating the Gospel

CLYDE N. ROGERS

• A technique as old as Jesus' group-dynamics approach with his disciples has found refreshing meaning in training programs for ministers in Ohio. About seven years ago, the leadership of the Town and Country Department of the Ohio Council of Churches decided enough time has been spent in the usual schools to learn about problems. They felt it was high time they set themselves to the task of problem solving. For two full years, a committee worked and reported to the department. The committee was never quite satisfied that it was fulfilling what was desired.

Five years ago, the first Seminar on Research, Study, and Action was held. Those attending were official delegates of their denominational units. Three basic purposes were decided upon: (1) to help ministers understand and face changes, both sociological and psychological, which were going on in their communities; (2) to help their denominational Town and Country units face these changes and find solutions through their regular channels; (3) to help the Town and Country Department of the Ohio Council of Churches understand and face these changes.

It was felt that any "outside leadership" should come in and live as a part of the group. This method has been exceedingly successful except in one or two cases where it was difficult for these persons to be a part of a smoothly functioning eight-cylinder motor. It was further felt that since the seminar participants were leaders of leaders, they had the resources at hand to find the answers for themselves, with little help from the outside. This approach has been exceedingly fruitful.

At the beginning of each seminar, the areas of work to be considered have been carefully outlined. It has been found that it is difficult for a minister to become a part of an integrated group. They are so accustomed to telling others that it is not easy for them to accept a group role. From another viewpoint, one denomination has indicated that rapid strides in their town and country work have come about through the learning and sharing process of the seminar.

In 1959, the theme of the seminar was, "A Spiritual Approach to Life in a Changing Universe." Six major issues were raised in an opening paper in regard to some of the major problems which ministers face: (1) Military or a Peaceful Approach to Life; (2) Delinquency—Adult and Youth, or, Kingdom Living; (3) Living with Abundance in the Midst of Hunger; (4) Individual and Group Freedom. What Is Freedom?; (5) Understanding Ideologies Prevalent Today; and (6) Evaluation of True and False in Life's Experience.

On the second day, the entire group visited the Perception Laboratory on the Ohio State University campus. The experience was psychologically very disturbing to many in the group. Dr. Ross Mooney, who heads the laboratory, with the aid of many demonstration techniques, showed the entire group that what we often think we see is not actually what we see at all. Before the seminar was concluded, the men began

---

The Rev. Clyde N. Rogers is director of Rural Overseas Program in the Town and Country Department of the Ohio Council of Churches.

to realize that the solutions to many problems were far different from what they had first seen them as being.

Throughout the remainder of the week, the entire group spent periods each day divided into six smaller groups to discuss the six major problems mentioned above. It was felt that even though these men did not have detailed information concerning each of the areas of study, as leaders of leaders they should have a moral and spiritual yardstick by which the issues could be measured. Many comments by the participants have indicated the premise was valid. To help in this evaluation, one person led the entire group in a discussion of the book by J. B. Phillips, *Your God Is too Small.* Another person closed the day with a biblical application of the issues being discussed.

The 1960 seminar will find those attending discussing "The Nature and Mission of the Church." Four approaches, one each day, will be made to the theme as follows: "The Nature and Missions of the Church as related to Laymen"; "The Nature and Mission of the Church in Race Relationships"; "The Nature and Mission of the Church in Community Relationships"; and "The Nature and Mission of the Church in Creating Deeper Fellowship."

There will be an attempt also to answer the question, "Is New Testament Christianity Adequate For Today?" The book, *New Testament Christianity,* by J. B. Phillips, will be used as the focal point of discussion. The Book of Acts will be used as a springboard for the discussion of "Needs and Techniques in Adult Education." Each afternoon will be spent with leadership from Ohio State University and other groups in interpreting aids, resources, and techniques in facing the problems of the rapidly changing community. Group and individual analysis will be a part of the program each day and especially each evening. It is felt that this approach will help in "communicating the gospel" as it relates to the changes we face.

Southern Applachian Studies and the Rural Mountain Church

PROGRESS OF THE STUDY

BY DR. W. D. WEATHERFORD

• Berea College in Berea, Kentucky, which has from its founding been dedicated to the education of the youth of the Southern Mountains, had its hundredth anniversary in 1956, in which year the college did everything possible to arouse new interest in mountain education. During that year, I asked permission of President F. S. Hutchins to call an interdenominational conference for the summer of 1956 at Berea around the theme, "What Can We Do Cooperatively, as Denominations, to Produce a Better Moral and Religious Situation in the Southern Appalachian Mountains?" Eight denominations sent a total of ninety representatives for a four-and-a-half day consultation. These eight included the two largest denominations in the mountains, namely, the Southern Baptist Convention, and the Southeastern Jurisdiction of the Methodist Church.

After a day and a half of consultation, the conference soon saw clearly that we did not have adequate and comparable data to enable us to suggest steps of progress. Practically all available data had been gathered either denomination by denomination, or state by state in the seven southern Appalachian states and were not comparable for a region-wide study and program.

The conference sent a delegation to see President Hutchins to ask two questions. First, would he be willing for Berea College to become the headquarters office for a region-wide study of mountain life, and would he furnish office space with light and heat, to which question he promptly said yes. Second, would he give me, as Vice Chairman of the Berea College Board of Trustees and an employed official of the college, time and travel money to find out whether funds for such a study could be found. This was a more serious question involving considerable funds, but, after consideration, President Hutchins said yes.

My first task was to carefully prepare a list of topics which we felt sure we could justify on the basis of need, and which were of sufficient importance to command the attention of a foundation. I developed this list of sixteen areas of study and submitted them to Dr. Rupert Vance, of the University of North Carolina, which list he approved *in toto* and we decided to call together six social research scholars and six ranking churchmen interested in the problem. After a three-day study by this group of twelve men, we emerged with nineteen areas for study on which we unanimously agreed. Next it fell to my lot, with full consultation, to discover nineteen top-ranking research scholars who would take these nineteen areas of study on a region-wide basis, each man to cover the whole region in his topic to guarantee uniformity for the whole region on each area of study. The next move was to visit each state university of the region and ask the president to release a full year of time, spread over a two-year period, for from one to three men, at their regular rate of salary in the university. Every president said to pick our men, and, if they were interested, he would see that they were released.

(*Continued on Page* 8)

Dr. W. D. Weatherford is director of administration for the Southern Appalachian Studies, with research headquarters at Berea, Kentucky.

(*Continued from Page 7*)

One other state university and four independent colleges, University of Oklahoma, Emory University, Berea College, Georgia Wesleyan, and also the Tennessee Valley Authority, had men we needed, and they got released time for the project.

With our thoroughly organized agenda for study, with nineteen top-ranking researchers ready to co-operate, and with a committee of twenty-two (fifteen denominations with one representative each, for our eight co-operating denominations had grown to fifteen, representing more than 90 per cent of all the church members in the mountains), and seven of the most representative churchmen of the region as a Board of Directors, we went with confidence to the Ford Foundation and were met with cordial interest and given $250,000 for the project. We have raised, from churches and through co-operating universities, funds and services which, with the Ford money, will reach a total sum of almost $300,000.

The nineteen areas of study cover, rather completely, the entire life and customs of the whole region. Three of the areas deal with ways of making a living in the mountains—agriculture, mining, and industry; three deal with population, interstate migration, and the status of migration outside the area; one deals with education; one with health; one with local government; three with cultural aspects, music, crafts, and literature; two deal specifically and with broad outlook with moral and religious aspects of life. On these last two, we have spent more money and hard work than on any other area of study. We believe we have the fullest and most accurate data ever gathered on these phases of life in this region. The long, hard task of processing and interpreting this data is now going forward.

There have been three dominating purposes of the whole study. First, to so gather and analyze the facts that the mountain people themselves will come to have an adequate understanding of their own ability and worth, and that they will be inspired to attempt to fulfill their destiny. You can never do anything fundamental for any people until you have helped them to believe in themselves and their basic ability. That, it seems to me, has been the basic weakness of America in dealing with the Negro people. America has been prone to remind the Negro of his slave days, and one state governor pleaded with the Negroes of his state to accept and defend voluntary segregation. Any Negro who voluntarily accepted a status of inferiority would certainly declare himself inferior.

The second main purpose of the study is to so present accurate data, as to convince the whole American people that America needs these mountain people with their staunch character and their rigid independence and individualism. Therefore, we must help them to have a chance for complete growth.

Thirdly, we have wanted to have adequate facts to discover the central needs of these people, and sufficient understanding of these facts to set up an adequate program through which the mountain people themselves and the citizens of America, working together, may enable these mountaineers to find their fullest realization of life and to make their greatest contribution to America and the world.

To know the weak spots and to do something about them is the crux of the study. To give one illustration from the material gathered, the elaborate study of attitudes and the church has developed the fact that 98 per cent of all the people in the rural mountain area believe there is a God. So the church in its heresy trials has wasted most of such effort. The battle of Christianity and the Church is not against atheism and doubt, but a struggle to give a larger and more adequate interpretation of God than has been held by thousands of church members. One mountaineer I met had a boy with a cleft palate. When I urged him to take the boy to Duke University Medical Center to see if this condition could be remedied, he hotly replied that God Almighty made the boy that way and he certainly did not mean to interfere with the work of the Lord. The problem here is not scepticism; it is in a too narrow understanding of the meaning and purposes of God. The Church can remedy this weakness if it understands it in all of its ramifications. We will have the facts to understand these needs if all the denominations will make big enough plans, looking far enough into the future to meet the need.

The problems, needs, and some suggestions for methods of work will be presented in the five-volume report which the Board of Directors proposes to publish by the first part of the year 1961, and we need your best thought and active co-operation in the best and most effective ways of distributing and using this data. We also need your counsel on the essential nature of these reports.

First, the Directors propose to publish a definitely scholarly volume of some 800 to 900 pages, which will contain the reports of nineteen chief researchers. It will give in compact form all the essential data gathered with as much interpretation as space will permit. This will allow ten to twelve thousand words for each report and should give the essence of the studies. This volume we hope will be in all leading libraries of the Appalachian Mountains and in the leading libraries of the whole country. It will be meant chiefly for scholars and researchers, but we are working hard to have each report written in such straight-forward language that it will be readable by all intelligent people. Our counsel for each researcher is to write for the intelligent public, but not for the scholarly experts. This volume will have a companion volume of two hundred or more pages given to maps, charts, statistical tables, etc. This volume is meant for experts and researchers. The hope is that these two volumes will be sold as a package and at probably $12.00 for the two. These, with the great amount of raw data deposited in the Berea Library, should furnish material for many research teams and scholarly volumes in the next twenty years. The University of Kentucky Press will publish these two volumes.

2. In addition to Dr. Brewer's carefully prepared report in the main volume, we hope to have a vol-

ume of some 200 pages prepared for popular use on the churches and religious and moral life in the mountains. This volume should have a brief report of the work of various institutions which many denominations have supported in the mountains over the past decades. Dr. Brewer has surveyed at least three churches in twenty-four economic areas, has taken tape recordings and had interviews with more than 500 responsible persons or groups, through thirty or more field workers during the three months of 1959. The material in this volume should be invaluable to every minister, every group of church workers, and every denomination in the Appalachian Mountains. It will be written in popular understandable language for the rank and file of church members.

3. The fourth volume will put into the hands of church people, as well as the rank and file of mountain people, the data about the following topics: (1) The Appalachian people, their origins and characteristics; (2) The attitudes and emotional responses of these people; (3) The economic status of the people; (4) Health conditions of the people; (5) Educational status of the mountains; (6) A chapter on migration within the mountain states and out of these states into northern labor markets, in an attempt to state briefly some of the effects of these migrations on the communities from which the migrants go and on the communities to which they go; (7) A chapter each on the music, the arts and crafts, and literature of the mountains; (8) A chapter on suggested steps toward solution of the mountain problem.

The Directors hope that volumes three and four can also be sold as a package, thus giving a well-rounded picture of the total mountain life. If these two volumes could be adopted as a text book by many of the denominations for home mission study, it would carry this information to every city and hamlet in the nation. In particular, thousands of churches in the middle western industrial cities are eager for information about the origin of the migrants, thousands of whom have gone to each of these cities.

In that case, each denomination using such a home mission course should prepare its own lesson helps, putting emphasis on the points at which they are at work, and the special emphasis which they are trying to make. If only two or three of the larger denominations used this material, we would reach almost every town in America. The books as a package should sell for $2.00 or $1.50 per package in orders of ten or more.

4. The fifth and last volume will be a thin book of perhaps 100 pages on the music, the arts and crafts, and literature of the mountains. In the field of literature alone, we have in our office the names of 470 writers. These writers produce history, drama, fiction, poetry, and short stories; also children's books of high quality. I have read them and can bear witness to literary style and their high character influence. There is quite a general demand for these books. It could be used often to supplement the material in mission study courses, as well as giving a new appreciation of the ability of mountain people. This book should be sold for $1.00. If we can sow the country down with authentic material about the real mountain life and culture, it will not be possible to say again what I have often had to say, that ignorance of mountain life is abysmal. The Board of Directors hopes the churches will be the most important single agency in implementing this study.

Grant me:
The mind to know Thee
The heart to love Thee
Hands to serve Thee
Amen

A second agency for implementing these studies is the state officials. We are hoping to get together the governors of the seven Appalachian states, accompanied by their chief state officers, such as the state superintendent of schools, the state health officer; the state welfare supervisor, the state economic advisor in case there is one; and some other persons having state-wide responsibility. Such a group could well face squarely the responsibility of the whole state to bring any disadvantaged sections up to the standard of the whole state.

We would hope through this governors' conference to bring all the Appalachian states up to date on their exact status in various aspects of life. If each state would do some thing comparable to this action of Kentucky twelve years ago, it would probably force the people of each state to make an effort to bring all sections of their state up to the level of the best sections. It would certainly bring all the people of each state face to face with their main problems. Among the governors and their aides in such a conference, we would hope to find at least one person whose spirit took fire on hearing all the accumulated data. What we need is one great political leader who would spearhead a great forward movement for the mountains.

A third agency for implementation is a group of middle-western governors. It has been suggested that almost one sixth, if not a fifth, of our mountain population now lives in the middle-western states of Ohio, Indiana, Illinois, Michigan, and added to that, western Pennsylvania and Maryland. There are literally thousands of West Virginia mountaineers living in Pittsburgh, Philadelphia, and Baltimore.

We need to work through this third group for implementing our studies. From 1940 to 1957, we sent 1,484,000 mountaineers into these various states. I am convinced, and Mr. Fred Breyer, the able welfare man of Cincinnati, supports me in this opinion, that at least nine out of every ten mountain migrants make good adjustment to their new environment, they get good jobs and become good citizens, but the tenth man becomes a burden on the cities to which they migrate. Probably as large or a larger proportion of all migrants from other sections and foreign countries do the same, but that does not lessen the problem created by the tenth man from the mountains. We hope to have exact data on one or more cities in the middle

(*Continued on Page* 10)

(*Continued from Page 9*)

west as to the part played by these mountain migrants. The problem is big enough to challenge the governors and their chief advisors in the states of Ohio, Indiana, Illinois, Michigan, Pennsylvania, and Maryland to get busy in a program which would help to remedy present conditions. We hope the governor in some of these states will organize a migrant commission to deal with the problem. People deeply concerned with the welfare of all our mountain people cannot rest content without alerting all of these middle-western state governors on what is happening to thousands of our fellow mountaineers each year. We started this process here at Berea this past summer of 1959. We had two important groups meet here. First, a group of school teachers, who deal with children of migrants, was gathered here at Berea for a three-week workshop, attempting to give them a real appreciation of the ability and also the handicap of these migrant children. Second, a group of thirty-four outstanding citizens from seven middle-western cities, namely, Chicago, Detroit, Cleveland, Cincinnati, Akron, Columbus, and Dayton, met here at Berea for two days and we briefed them with seven well-trained and responsible men, who had worked in these mountains for long years, on the characteristics and typical responses of mountain people. Then we took those thirty-four persons on an extended bus tour in the mountains where they met and talked with some 350 native mountain people. As a result of their tour already twenty-five fair and constructive articles have been published in papers from four of these cities, namely, six in the *Detroit Free Press*, seven in the *Columbus Ohio Citizen*, six in the *Cleveland Ohio Press*, and six in the *Dayton Ohio Journal Herald*, and *Dayton Daily News*. I have read all twenty-five of these articles rather critically and there is hardly a statement that is not positive and constructive. That is almost a miracle that twenty-five articles on the mountains should be written by northern feature writers for northern daily papers without a lot being said about poor white trash ne'er-do-well mountaineers, or worthless rum runners and feudists. If we can get a lot more of such publicity, and we believe our carefully gathered facts will produce it, then we can get a constructive attitude and program for helping our many thousand migrants going into these cities.

Mrs. Margaret Madden, Director of Migration Services in Chicago, Illinois, who was on this tour, writes me under date of August 15 that Mr. Raymond Hilliard, Head of Welfare work in Chicago and Cook County, Illinois, "has his research department working on a study to determine so far as possible how many persons from the counties concerned (namely, Appalachian Counties) are actually receiving public assistance." Mrs. Madden significantly adds, "We think very few. He will find out." That kind of attitude and work will yield constructive results.

It is our hope that through a governors' conference of the above states we can get our facts used to produce a constructive attitude and program in many of these northern industrial cities.

A fourth group through whom we hope to find implementation for the facts gathered on Appalachian life and culture is a group of industrialists of the region. These men have much to gain and much to contribute to the solution of an adequate income for mountain people. Agriculture, mining, and lumbering will no longer sustain the population of Appalachia. We must have more industry in the region. Rapidly the region has been industralized, but not rapidly enough to keep thousands of our youngest and most productive individuals at home, instead of going north to find adequate wages for living. The three main factors which have induced hundreds of factories large and small to move south have been (1) an abundance of cheap water and electric power; (2) a salubrious climate, which reduces the cost of living; and (3) a large and unspoiled labor supply. But we are sending more than 100,000 of our best labor supply out of the region every year, and unless something is done about it, to furnish employment to more of our people, we will not, after another decade, have an adequate labor supply to attract industry. The economic welfare of the whole mountain region is at stake. Something must be done, and the industrialists are concerned and should be able to help. We hope, therefore, to bring together a group of able industrialists, probably just before or just following the Conference on Human Relations in Industry at Blue Ridge, North Carolina, next summer. This conference which I had some share in initiating thirty-six years ago at Blue Ridge, North Carolina, has grown to be one of the very largest such gatherings in the United States, with more than 1200 industrialists meeting there each summer to study problems of industry. We will hope to be able to present a summary of our facts to this group next summer. Then we will hope to discuss fully with the picked group we bring together the facts we have discovered through the work of Dr. Lorin Thompson, of the University of Virginia, who is one of our ablest researchers, dealing with industrialization in the mountain region.

Lastly, the Central Staff of the Board of Directors, hopes to get opportunity for presenting summaries of our studies to many groups of influential people, such as denominational national gatherings, state and regional educational associations, state medical societies in the Appalachian States, state and regional welfare associations, and many other groups. We hope we can carry on a region-wide program of education concerning the conditions of life and culture in the Appalachian Mountains. We need your full backing, your active help, and wisest counsel and advice.

The Board of Directors believes that ways must be found to induce every active minister in the United States to read carefully volumes 1, 3, 4, and 5 in the report, for we look to the ministers for open-minded and intelligent support of this great project in human welfare.

In-Service Training Opportunities for Town and Country Pastors at Land-Grant Colleges

BY PHILLIP F. AYLESWORTH

• To assess the role of the land-grant colleges and universities in providing in-service leadership training for town and country pastors, we need to look at a whole series of questions and find the answers.

Why is there a surge of interest at this time on the part of the colleges and universities and of church groups in these training programs? What is the purpose of these programs? Are they worth the effort in time and money spent? Who is supporting the activity—is it in high places within the administrative structure of the university and of church bodies? Is the university sold on the value—does it see this activity as a proper and mutually profitable function? Do church leaders understand the unique contribution of this type of in-service training program by the land-grant colleges and universities?

The Beginning

For part of the answer, it is necessary to go back to 1921 when the first Town and Country Leadership Training School was held at the University of Wisconsin. Dr. J. H. Kolb, leader in rural sociology at the university recognized the leadership position of the rural church in the community. The rural church—through both clergy and lay leaders—was recognized as one of the most effective channels for bringing about understanding among rural people.

But, with all the work pressures on these individuals, they needed help to better understand the context of the community in which they serve; to acquaint them with the resources of the community to which they could look for assistance; and to secure refresher help in educational methods and processes.

This first town and country leadership training school was held to meet these needs. Thus an activity to develop closer working relationships between the university and the rural church was launched.

There have been some interruptions in the yearly schedule of this program at the University of Wisconsin. However, an In-Service Training Conference for Town and Country Pastors will be held at the university July 18-21 this year.

Over the years, other states started this activity. Notable among these were the Cornell Town and Country Summer School and the Virginia Rural Ministers' Summer School. These started in 1929 and have operated each year since that time. The thirtieth annual Rural Pastors' and Lay Leaders' Short Course at the University of Illinois and Iowa State University's twenty-fifth annual Christian Rural Institute were held this past month.

Other state land-grant colleges and universities followed suit. Rutgers—The State University of New Jersey, Pennsylvania State University, Kansas State University, Texas A & M College, Michigan State University, University of Vermont, and Mississippi State University have been carrying on this program for twenty-one years for Rutgers to twelve years for Mississippi.

Another group of states falls into the five-to-ten year category. Four new programs were initiated this past year—University of Maine, University of Maryland, University of Minnesota, and Prairie View A. & M. College, Texas.

This year half of the state land-grant colleges and universities and six of the Negro land-grant colleges will carry on a leadership training program for town and country clergy. Three additional states are undertaking joint planning efforts looking toward 1961.

The Situation Today

Rapid economic and social changes are taking place in the rural community today. These changes are bringing a sense of urgency to organizations and institutions serving the rural community. Church leaders are becoming increasingly aware of the need to better understand the present-day rural community. They feel this is essential if the church is to be an intelligent participant and not a quiet spectator in this changing scene. At the same time, land-grant college officials recognize that if changes are not fully understood and evaluated, and if constructive leadership is not given by those individuals and institutions which influence rural life the community of the future may not include the qualities most wanted.

In this setting—with the growing need for greater over-all community understanding and co-operative action—more attention is being given by institutions serving the community to their role and scope of responsibility. Special in-service leadership training programs of the land-grant colleges and universities to aid the professional leaders of this important community institution—the rural church—takes on unique significance in the overall program of the university. This leadership training program offers an excellent vehicle for developing closer working relationships in a joint effort to achieve better understanding and to carry out a constructive program of action.

This is significant from the standpoint of the church. It does not work in a vacuum. It operates within a community and along with other organizations with which it has some kind of relation and interaction. As Dr. Rockwell C. Smith says in his book *People, Land and Churches:*

(*Continued on Page* 12

MR. PHILLIP F. AYLESWORTH is with the Federal Extension Service of the United States Department of Agriculture.

(*Continued from Page* 11)

> The church and the minister can be most effective in ministering to the people through the institutions to which they belong. . . . The church has no choice but to minister to men and women within the network of the community's relationship.

The Purpose

The composite statement of purpose of these in-service leadership training programs for rural clergy as compiled from reports is:

> (1) To help rural clergy better understand the economic and sociological facts affecting the community and the implications for churches; (2) to acquaint rural clergy with the services and the programs of the land-grant college; (3) to discuss problems of mutual concern relating to churches, community life, and leadership techniques; and (4) to share experiences, thus encouraging improved working relationships between all agencies serving rural life.

Organizations and agencies serving the rural community work through different administrative structures and reach people through different channels, but the overall goal is the same—the welfare of the people in the rural community. This objective, all those involved agree, is sufficient reason for carrying on this activity and exploring ways of working together so that program efforts complement and strengthen one another.

Program Essentials

Having looked at some of the questions of "why" regarding this program, we now turn to considerations of "how." Experience has shown some of the essentials for successful in-service leadership training programs for town and country pastors.

From the standpoint of the land-grant college or university it is important that this be a university-wide program involving the leadership of several subject-matter areas. It must be on a broad base to include research, teaching, and extension efforts. The converse of this—a program built around one individual—is apt to go up or down with his progress and die when he leaves the university.

Understanding and support by administrative officials is an important element in securing the necessary time of university staff. When properly evaluated, this program is recognized as a proper function for the university to carry out with this community institution. Experience has shown that the results are mutually profitable as church leaders better understand on-going programs and resources of the university. These church leaders are better able to utilize these resources and to give supporting efforts to the major program emphases of the university. A clear cut understanding of the respective roles of the university and of the church group in these in-service training programs is essential.

The university has the responsibility for developing program content and providing resource leaders. This can best be done with the advice and suggestions of church representatives—denominational leaders and the participants of previous conferences who are familiar with the needs to be met. The university group is careful not to impose a particular body of knowledge or an emphasis they might want to promote at the time. The program content is tailored to meet the needs of the group.

The church role is clearly that of presenting the needs and of programming the attendance of key persons in its organization. Some church groups have conducted surveys of town and country pastors to learn their most pressing needs. Thus the program content is geared to these concerns. Recruitment efforts are not left to chance. The most successful approaches involve a positive effort by denominational leaders to insure that certain individuals have the opportunity to participate.

From the standpoint of the church it is important that leadership recognize the unique contribution of this in-service training activity and how it relates to and fits in with church programs and emphasis at the time. This is not a church conference under the auspices of the university. The purpose and subject matter is distinctly different. It is concerned with providing information and methodology; not theology. Thus it does not conflict with church-sponsored in-service training. Moreover, the participants of the land-grant college in-service training program for clergy should be better equipped to take leadership roles in church conferences and to relate what they learned to denominational programs.

A further caution for both the university and the church group should be recognized—the amount of time set aside for this program. The time in the various states devoted to the program varies from a two-day to a two-week period. The two-day program faces the hazard of reflecting an atmosphere of a convention rather than a workshop. It is recognized that this program is not the only occasion when contacts are made. Generally, it is more nearly a culmination of an on-going program of working relationships. Nevertheless, if the activity is worth doing, it is important to take it seriously—to make this a major event and spend sufficient time to achieve the purposes. Otherwise it is a missed oportunity. Considerable work goes into the planning and if the time spent together is too short, the results in terms of efforts expended are not as fruitful as they might be.

The Program Content

The most successful programs usually provide for the following:

1. An understanding of the context of the rural community—current developments and trends taking place; the impacts on people and organizations; the implications for organizations and agencies.
2. Acquaintance with resources available—the services and programs of the university; resources in the community to which the clergy can look for assistance and can team up with in serving the community.
3. How to communicate ideas—social process; other educational methods and processes in working with people.

Conclusions

Probably the strongest answer to the "why" of in-service training for town and country pastors by land-

grant colleges is found in the willing financial support that is given. The land-grant colleges and universities make a substantial contribution in terms of staff time. They also provide funds for printing the programs and other incidental expenses.

Most of the church denominations provide scholarship funds on a national basis to match local funds to send their pastors to the in-service training program. They spend a great amount of time in helping plan the program and in recruiting attendance. It is an important activity in their schedule of events.

There is rapidly growing support by industry and business, civic clubs, community clubs, farm organizations, farmer co-operatives, and foundations in providing scholarship assistance to pastors to attend these programs. These organizations are interested in the program and provide an opportunity for the pastor to report on the highlights of the program.

These actions attest to the significance which institutions serving the rural community attach to this program. The verdict, when all the evidence is in, is a strong endorsement of this program of in-service training as a most effective device to achieve a joint objective—improvement of the welfare of people in the rural community. This takes on added significance today when the one thing we can be sure of is change—constant, relentless change. This provides an effective bulwark against the dangers which are rampant in a period of transition.

❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊

You cannot pray the Lord's Prayer
And even once say, "I."
You cannot pray the Lord's Prayer
And even once say, "my."

Nor can you pray the Lord's Prayer
And not pray for another,
For when you ask for daily bread
You must include your brother.

For others are included
In each and every plea,
From begining to the end of it
It does not once say "me."

—*Author Unknown*

❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊

In-Service Training for the Town and Country Pastor

BY ROCKWELL C. SMITH

• Men whose business it is to train pastors, to supervise them, and to watch over their activities in the parish are seeing with more and more clarity the importance of some sort of special on-the-job training for even the best-educated pastor. In-service training is no longer viewed as a substitute for pastors too poor, too old, or too limited in ability to take advantage of college and seminary education. In-service training is necessary as continuing education for seminary graduates.

Effective in-service training is essential because from the moment a man enters a parish to begin his ministry he is subject to in-service training of a negative sort. It comes out when the pastor reacts to a suggested procedure or project: "Oh, I tried that and it wouldn't work." What he means, of course, is that he tried it and got slapped down by the powers of his church and community. Such powers are too often the forces of ignorance or reaction—they do not parade as educational. Yet they do educate the pastor just the same. He quickly learns to play it safe, to settle for a traditional and stereotyped program, to suspect all vital procedures for this tendency to get out of hand.

In-service training of a negative sort is also provided by the promotional agencies of denominational life. Boards and commissions are upon us with programs for which they provide a superficial sales promotion. They impress the pastor with the importance of a measurable results. Before he knows it, he is giving his first attention to preparation for reaching quotas or raising apportionments. Quotas and apportionments are not in themselves bad, but they become sinister when they crowd out that refinement of mind and sensitivity of spirit by which alone quotas and apportionments can be judged.

Formal in-service training is an antidote and corrective for these baleful influences. The first element in it, an element without which no other parts of a program of education can be effective, is the development of self-consciousness and self-criticism on the part of the pastor himself. In a day of other-directedness, the minister must be a person of autonomy, a man of profound skepticism equipped with logical and ethical standards by which he can both persist against the drag of inertia and also resist the pressure of programs. Here the seminaries have a major responsibility; teachers must avoid the rewarding of conventionality and the punishment of originality and recalcitrance in order that true discrimination may emerge in the minds of their students. It is difficult to be patient with the same callow criticisms voiced again and again by successive student generation—we tend to become cavalier in our treatment of them. But what we educate in the seminary is the minister as a person, and we must reach him beyond his adolescent criticisms and polemics. Treated with freedom and respect, he begins to respect himself and to become capable of exercising with discrimination the freedom given him.

An indispensable ally in this process once it has begun is a supply of good books. The provision of excellent paperbacks is a major breakthrough in our generation for the young minister. Several of our seminaries have lending services from their libraries which they extend to ministers in the field. The General Theological Library in Boston is a

(*Continued on Page* 14)

Dr. Rockwell C. Smith is dean of students at the Garrett Biblical Institute in Evanston, Illinois.

(*Continued from Page* 13)

magnificent resource for New Englanders. At Green Lake, Wisconsin, the Rural Institute has a lending service as do many denominational town and country departments.

Given the free and critical mind and a supply of books, a man's continuing education is begun. A small discussion group of brother pastors is a most helpful catalyst in elaborating the educational process. Four to a dozen pastors gathering for a day together bi-weekly or monthly and engaged in a systematic study will alert the members of the group to their task as almost nothing else will. Many larger parishes and group ministries where there is a staff arrangement are providing this sort of creative nurture group.

Then there are the more formalized and institutionalized summer schools and pastors' weeks at colleges of agriculture and the seminaries. My own experience leads me to prefer the school which gives academic credit and holds classes over a period of weeks. Such a course with its assignments, examinations, grades, and credits emphasizes the fact that study is the serious business of the growing pastor. Such schools, however, are finding the going particularly hard because of the inroads that the summer camping program is making on the time of the pastor. Few practicing ministers now go through a summer without participating as administrator, counselor, or teacher in at least two weeks of camping. Many are at it for six weeks. This makes the scheduling of pastors' schools difficult. The promotional aspect of boards and commissions that leads to superficial in-service training of the pastor makes the work of the serious college or seminary seeking to help him increasingly impossible.

Whatever the method we use, we must continue to be learners and thinkers throughout our ministries. Change, technological and social, brings new discoveries and makes old formulations of truth irrelevant. Continuing study is the first line of defense in keeping the parochial ministry from becoming a provincial one.

In-Service Training as Seen by a Denominational Executive

BY SHIRLEY GREENE

• In undertaking to comply with the editor's request for a commentary on in-service training from the viewpoint of a denominational town and country secretary, I must begin by disavowing any intent to speak for denominational executives in general. In the national conference on In-Service Training for Town and Country Pastors to be held in May at the University of Wisconsin, there will be ample opportunity, I trust, for denominational leaders to express their views. From that conference may come some sort of findings or consensus on this important matter.

Meanwhile, I can write only from the point of view of one denomination and one executive. On this subject, furthermore, I speak only for the Evangelical and Reformed Church, since in-service training is a field in which there has been as yet no merging of philosophy or program in the United Church of Christ.

First of all, we believe that a vigorous and systematic program of in-service training for town and country pastors is one of the most important functions a denominational town and country department can perform. Except in one of our seminaries, little opportunity is provided for specialized training for town and country work in the formal curriculum of ministerial training. In view of current trends in theological education it seems unlikely that this aspect of the work of the minister will, in the foreseeable future, receive more thorough attention at the seminary level. This implies a continuing and perhaps an increasing need for programs of in-service training for the minister in town and country.

Moreover, the rapid and revolutionary changes which are taking place in town and country life today demand relatively frequent "refresher" courses and "catch-up" courses even for the pastor who started out with a thorough grounding in rural work.

Going beyond subject-matter content, our experience has been that a well-conceived in-service training program can be and will be one of the best possible morale builders for the town and country ministry.

The Evangelical and Reformed Church has followed a consistent policy, adopted a number of years ago, of developing its total in-service training program for town and country ministers in co-operation with the land-grant colleges. Our Commission on the Church and Ministry operates a schedule of denominational in-service training schools to which town and country pastors are welcome, but this provides a general type of training with no specialized rural orientation. For this latter purpose, responsibility rests with the town and country department and we have deliberately refrained from creating a parochial program within our own denomination. It is our judgment that the special problems of the church in town and country can better be dealt with, at the training level, in a context of ecumenical participation and utilizing the resources of the land-grant college system.

Our program is a two-pronged one. The central feature is our so-called "national" school conducted each summer at Michigan State Uni-

---

THE REV. SHIRLEY E. GREENE is secretary of Town and Country Church of the Board of National Missions of the Evangelical and Reformed Church, and the United Church of Christ.

versity. This is, of course, an interdenominational setup sponsored by the Department of Continuing Education of the university. Known as the Rural Leadership School, it runs for two weeks and provides a curriculum suitable for a three-year course. Several denominations participate, most of them drawing in pastors and pastors' wives from Michigan and adjacent states. In our case, since we believe this to be the best program of its kind in the United States, we bring pastors and wives from all parts of our denomination. The pastor pays $25 for himself and $15 for his wife if she comes; the synod pays $25 per pastor; and the national department pays all other expenses of travel, meals, lodging, and registration. When a pastor has started the course, he is invited and encouraged to continue for three years, as nearly consecutive as possible, provided he remains in town-and-country work. Selection of pastors is made by synodical town-and-country committees.

This is not the place to comment on the curriculum of the school at Michigan State, except to say that it is developed by a steering committee representing the denominations which participate and the university, and that it covers an admirable scope suitable to both rural farm and rural non-farm situations.

The second phase of our program, in some ways prior to and contributory to the national school, is our recruitment of attendance at the shorter courses, conferences and seminars now being held annually on twenty or more land-grant campuses. Rural pastors are urged to attend the program in their own state. Modest scholarship aid is made available from national funds on a matching basis with the synods for this purpose. Most of the promotion in this case has to be done by the synodical town-and-country committees.

Our program has been described not at all with the thought of presenting an ideal in-service setup. In fact we are presently reappraising this program with a view to increasing its scope and adequacy. We are finding, after about fifteen years of this program, that we have a good many pastors who completed the Michigan State course from five to ten years ago who are saying, "We need another term of in-service training—either a return to Michigan State or some other sort of refresher course." We acknowledge this as a legitimate demand because we believe that in-service training, in reasonable doses, should continue throughout a minister's active life. From this point of view, we would be delighted to see one or two more of the land-grant colleges expand their present programs into a two-week course somewhat of the Michigan State type.

Finally, let me say a few words in explanation of our strong partiality toward the land-grant college approach to in-service training. For one thing, we cherish the wonderful leadership resources which become almost automatically available when we move into the land-grant campus. In the areas of social and economic trends, community analysis, community organization, intergroup relations, group methods, psychological understanding, to mention a few, the college makes available resources which a single denomination, operating alone, could tap only with the greatest difficulty if at all.

Our other main reason for favoring this approach is the natural setting which it provides for an ecumenical encounter on the part of town and country pastors. We believe that this intimate fellowship of the campus and the dormitory with men of other denominations is as important as anything in the curriculum. I can think of almost no single major problem of the town and country church which is likely to be solved on a denominational basis. Ecumenicity is essential to the renewal of the church in town and country. In-service training structured on an interdenominational basis and conducted in an ecumenical spirit is one of the ways toward that shining goal.

Now ready

The Order of Worship for

RURAL LIFE SUNDAY

May 22, 1960

Each year the Department of Town and Country Church of the National Council of Churches prepares an order of worship for Rural Life Sunday or Rogation Sunday.

The service for 1960 was prepared for the department by Dr. William Cascini, professor of sociology and religion, Nebraska Wesleyan University. In addition to the order of service containing responsive readings and suggested hymns, there is data on the origin of Rural Life Sunday.

The service, printed in green ink on crisp white stock, is illustrated with a charming rural scene.

It is four pages in length, measure 5½" x 8½".

Single copies, 5¢ each. 100 copies for $1.50.

ORDER FROM: **The Office of Publication and Distribution**
National Council of Churches
475 Riverside Drive
New York 27, N. Y.

In-Service Training for the Minister in Town and Country—1960

A Description of Interdenominational Schools, Institutes, Graduate Courses to be held by Agricultural Colleges, Theological Seminaries, etc.

TEN DAYS OR MORE

April 19-May 5	**Interdenominational School**	Rev. Robert T. Frerichs Rural Church Center Green Lake, Wisconsin
May 10-26	**School on "Group Dynamics and Church Leadership"** "The Churches of the Northland" Rural Church Center, Green Lake, Wisconsin	Rev. Robert T. Frerichs Rural Church Center Green Lake, Wisconsin
June 7-July 8	**Program in Agriculture for Seminary Students and Pastors** Iowa State University, College of Agriculture, Ames, Iowa	R. M. Vifquain 121 Curtis Hall Ames, Iowa
June 20-July 22	**Interdenominational School for Rural Leaders** 8 quarter hours of graduate credit is available for a full load of work taken in school	Prof. Rockwell C. Smith Garrett Biblical Institute Evanston, Illinois
June 21-July 7	**Workshops—"The Art of Preaching and Mass Communications" and "Church and Community Workshop"** Emory University—4 quarter hours of academic credit at the B.D. and A.M. levels are available	Dr. G. Ross Freeman, Director Bishops Hall Emory University Atlanta 22, Georgia
July 5-15	**Faribault—Summer School of Christian Education** St. Mary's Hall, Faribault, Minnesota Graduate Credit	Rev. Leo N. Kisrow, Dean 122 W. Franklin Avenue Minneapolis 4, Minnesota
July 18-29	**Rural Leadership School** Michigan State University	Howard Bernson Conference Consultant Continuing Education Service Michigan State University East Lansing, Michigan
July 18-Aug. 18	**Rural Church and Rural Leadership** Iliff School of Theology, Denver, Colorado Graduate Credit is available (2 or 4 hours)	Dr. Oliver R. Whitsey
August 8-19	**Urban and Rural Pastors' Summer School** Interdenominational Theological Center 9 McDonough Blvd. S. E., Atlanta 15, Georgia	Rev. U. Z. McKinnon Dean of the Summer School and Director of the Extension Department, Interdenominational Theological Center

UNDER TEN DAYS

June 13-14-15	**Institute for Town and Country Ministers** Rutgers University	Frank V. Beck Extension Service College of Agriculture New Brunswick, N. J.
June 20-22 (Inclusive)	**15th Annual Rural Ministers Conference** Texas A & M College, College Station, Texas	Daniel Russell Department of Agricultural Economics and Sociology Texas A & M College College Station, Texas
June 20-24	**The Cornell Town and Country School for Pastors and Laymen, for Members and Leaders and Organists of Volunteer Choirs** Rural Church Institute Anabel Taylor Hall, Cornell Univ.	Rev. Stanley E. Skinner
July 4-8	**Virginia Town and Country Ministers Summer School** Virginia Polytechnic Institute, Blacksburg, Virginia For ministers and their wives	Dr. Donald R. Fessler Extension Sociologist VPI Blacksburg, Virginia
July 11-15	**U. T. Summer School for Town and Country Ministers** University Center, University of Tennessee Knoxville, Tennessee	Mr. J. W. Brimm, Director Summer School for Town and Country Ministers P. O. Box 1071 Knoxville, Tennessee
Nov. 29-Dec. 1	**Minnesota Institute for Town and Country Leaders** Theme: The Rural Family Faces The Future	Dr. J. O. Christianson Univ. of Minnesota Institute of Agriculture St. Paul 1, Minnesota